DOCUMENT RESUME

ED 128 269 95 SO 009 384

AUTHOR Otero, George G.
TITLE Death: A Part of Life. An Experimental Unit.
INSTITUTION Denver Univ., Colo. Center for Teaching International Relations.
SPONS AGENCY Office of Education (DHEW), Washington, D.C.
PUB DATE 75
NOTE 42p.; For related documents, see SO 009 378-385

EDRS PRICE MF-$0.83 HC-$2.06 Plus Postage.
DESCRIPTORS *Attitudes; Beliefs; Class Activities; *Comparative Analysis; *Cross Cultural Studies; *Death; Experimental Programs; Global Approach; Instructional Materials; Learning Activities; Secondary Education; Social Studies Units; Teaching Guides

ABSTRACT

This experimental unit on death employs a cross-cultural comparison of death and burial customs to increase student understanding of the values and reasons behind events surrounding the end of the life cycle. Nine activities are presented in which students collect, label, analyze, and generalize about the relationship of death customs to the attitudes and needs of the living. The first activity involves completion of a checklist of fears. Next, a questionnaire is used to identify students' attitudes about death and to facilitate comparisons within the class. After a study of funeral notices from several countries, students make a chart of Indian, Chinese, and Mexican death customs based on readings. Generalizations are made, based on the data already collected. Verification is acquired by consulting other sources such as books, professors, and films. Students then prepare a checklist of American death customs based on their own knowledge and compare it to the generalizations about foreign customs. Gravestone rubbings and kamikaze letters are used to explore various attitudes toward death. In the final activity, students practice writing eulogies. (AV)

****
* Documents acquired by ERIC include many informal unpublished *
* materials not available from other sources. ERIC makes every effort *
* to obtain the best copy available. Nevertheless, items of marginal *
* reproducibility are often encountered and this affects the quality *
* of the microfiche and hardcopy reproductions ERIC makes available *
* via the ERIC Document Reproduction Service (EDRS). EDRS is not *
* responsible for the quality of the original document. Reproductions *
* supplied by EDRS are the best that can be made from the original. *
****

ED128269

"PERMISSION TO REPRODUCE THIS COPYRIGHTED MATERIAL HAS BEEN GRANTED BY
Andy Smith
TO ERIC AND ORGANIZATIONS OPERATING UNDER AGREEMENTS WITH THE NATIONAL INSTITUTE OF EDUCATION. FURTHER REPRODUCTION OUTSIDE THE ERIC SYSTEM REQUIRES PERMISSION OF THE COPYRIGHT OWNER."

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
NATIONAL INSTITUTE OF EDUCATION
THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL NATIONAL INSTITUTE OF EDUCATION POSITION OR POLICY

SO009384

Center for Teaching International Relations

Sponsored by
Graduate School of International Studies
School of Education
Center for War/Peace Studies

DEATH

A Part of Life

An Experimental Unit

Prepared by the Center for Teaching International Relations

Partially supported by the U.S. Office of Education, which claims no responsibility for the materials and opinions presented.

Special thanks to the members of the Center for Teaching International Relations staff who aided in the preparation of this unit. This unit was prepared by George G. Otero.

This work is not published. It is being distributed to a limited audience for experimental purposes. It may not be reproduced or further disseminated without permission in writing from:

Center for Teaching International Relations
Graduate School of International Studies
University of Denver
Denver, Colorado 80210
(303) 753-3106 or (303) 753-2998

TABLE OF CONTENTS

TEACHER'S INTRODUCTION i
Overview of Activities ii

WHAT ARE YOU AFRAID OF? 1

A QUESTIONNAIRE ABOUT DEATH 4

FUNERAL NOTICES 8

CHARTING DEATH CUSTOMS 12
Death in Lin Ling, a Village in Northern Shensi, China 15
Mexican Death Practices 16
India: Hindu Funeral Customs 17

GENERALIZING ABOUT DEATH CUSTOMS 18

TESTING, TESTING 21

AMERICAN CHECK LIST 23

APPLYING THE GENERALIZATIONS 25

EULOGY FOR MANKIND 29
Mike Mansfield: Eulogy for John F. Kennedy 32

Further Activities 33

Further Resources

TEACHER'S INTRODUCTION:

Much of what we believe and do in life is remembered, symbolized and honored in the ways we end life and bury the dead. This is true for people throughout the world. Burial practices are common to all human groups. A comparative study of these practices and customs will help to establish in the student's mind those commonalities in the basic needs of people who may be culturally diverse, thereby increasing the students' development of a global perspective by reinforcing the fact that through varied social institutions mankind expresses basic human needs and concerns.

But why look at those customs associated with death? By looking at the ways in which people dispose of the dead, we can learn much about the goals and worth that life holds for those still living. In addition to what burial customs tell us about what is important to those who are alive, a study of death customs is significant because of the subject's universality, tremendous inherent interest, and the lack of knowledge students have of these practices. By comparing various practices associated with death, we can better understand the values and reasons behind the events surrounding the end of the life cycle.

In many ways death has taken the place of sex as the taboo subject in the curriculum. Students and parents are often emotionally involved in the burial or imminent death of a relative or friend. There is, therefore, a concern about how the subject will be handled. Will students develop new fears? Can the subject be studied objectively? Although many topics such as euthanasia, capital punishment, or the high cost of dying could be the focus of a unit on death, this unit is designed to help students learn to compare customs and practices associated with death throughout the world in a way that will promote the examination and evaluation of the values and needs that produce and are reinforced by burial customs. This structure will provide a setting for students to express and understand their own needs and feelings regarding death customs in the context of a universal human experience.

OBJECTIVES OF THE UNIT:

Students participating in the activities within this unit will increase their knowledge of death and burial customs, form and evaluate generalizations about the purposes and various functions of death-related practices, and examine attitudes toward death in order to better understand what humans value in life. All of the activities have been developed so that a student will use comparative skills in completing the tasks. The comparative skills and sequence in which they are used in this unit are important. Students will collect, label, analyze, and then make generalizations concerning the relationship of death customs to the attitudes and needs of the living.

In behavioral terms students who complete the activities in this unit should become more competent in the following behaviors:

a. Students will be able to identify and compare death customs around the world.

b. Students will be able to generalize how death customs reflect what is of importance to people and how those customs meet human needs.

c. Students will be able to express verbally or in writing his or her own feelings and attitudes toward death and death practices.

SPECIAL NOTE TO TEACHERS:

Some students may be emotionally involved in a recent or impending death. Hopefully this questionnaire and unit will allow them to discuss their feelings and questions in such a way that the entire class can learn from each other. For this to happen it is imperative that the teacher discuss with the class the immediacy and importance of this topic to some students so that a concerned and involved climate can be established for the study of this topic. Students should understand that what they say can have serious effects on other students, especially if remarks are made too jokingly. In some cases students will request to leave the class and they should be allowed to do so if they feel they simply cannot discuss the topic at this time.

OVERVIEW OF ACTIVITIES:

Activity #1: WHAT ARE YOU AFRAID OF?

Students identify some of the things they fear using a checklist. Discussion centers around fear and death.

Activity #2: A QUESTIONNAIRE ABOUT DEATH

This questionnaire allows the students to identify some of their attitudes toward death and death customs. Students then discuss their attitudes with the other students.

Activity #3: FUNERAL NOTICES

Students examine funeral notices in an American newspaper and identify the purpose of posting funeral notices. Then students compare funeral notices from newspapers around the world with the American notices noting similarities and differences.

Activity #4: CHARTING DEATH CUSTOMS

Students read about death practices in Mexico, India, and China and categorize these customs using a set of questions about funeral practices. The students organize the answers to the questions in chart form so that the data can be compared and generalizations formulated about death customs.

Activity #5: GENERALIZING ABOUT DEATH CUSTOMS

This activity has students form some generalizations about death customs based on the systematic data gathered on the chart. These generalizations are then compared to a list of generalizations provided in the unit. Students suggest ways in which they might test their generalizations.

Activity #6: TESTING, TESTING

In this activity students test their generalizations by checking them with generalizations made by a professional anthropologist who has examined other cultures.

Activity #7: AMERICAN CHECK LIST

This activity will allow students to draw on their own experiences and knowledge to compile a list of American funeral customs for comparison with the practices of other cultures and with the generalizations that the students are exploring.

Activity #8: APPLYING THE GENERALIZATIONS

In this set of activities students explore music, poetry, graveyards, and kamikaze letters to see how people express their feelings about death in different modes. Students examine the relationship between death customs and the ways people live their lives. Students will take a field trip to a cemetery to gather data for examination and analysis. Throughout these activities students determine to what degree their generalizations apply to the situations they study.

Activity #9: EULOGY FOR MANKIND

In this activity students are asked to write a eulogy for mankind. Here the focus is on the fact that death is a part of life and that eulogies help us focus on the life of the dead person and what it means to the survivors.

Title: WHAT ARE YOU AFRAID OF?

Introduction:

Fear is an emotion that all students must deal with. This activity introduces students to the many kinds of events, places, and objects that people fear. After completing the activity, students will study one aspect of life that many people fear: the unknown world of death.

Objectives:

To examine some personal fears
To discuss some of the reasons for certain fears
To note the frequency of times that people choose fears that relate to death

Time: One Class Period

Materials:

Copies of STUDENT HANDOUT 1:3, "A Checklist of Fears," should be duplicated so that each student has one.

Procedure:

Step 1: Hand out the checklist of fears. Have students check those items they are afraid of. Point out that we all have fears and there is nothing wrong with being afraid about some things.

Treat this checklist lightly. Students will enjoy measuring themselves against the long list of fears, but they should not be pushed to reveal information about their own fears.

Step 2: Have students explain why they have certain fears. When and how did they develop this fear? How could they overcome the fear?

Step 3: Have the students circle the fears listed that relate to death in some way. Ask them to note how many of the items they checked are related to death. Ask the students: "Why do people fear death?" (Fear of the unknown is basic, fear of a horrible death, fear of loss, etc.) Ask the students if any of the other things they fear are associated with the possibility of death (e.g. a fear of heights might be more closely associated with dying than with the height itself). Mention that many people have come to understand their attitudes towards death and the customs that help people deal with death. In the next few days the class will be examining death customs around the world, especially as they relate to burial, with the intention of understanding how people deal with this part of life.

Further Suggestions:

1. Have the students ask five other people in the community to look at the checklist and tell you which of the things on the list they are afraid of. Which fears are mentioned most often by children? adults? older persons?

2. We all have a nightmare now and then. Most of the students are afraid of nightmares. Write a nightmarish story, poem, or play, or express a nightmare feeling in a collage.

3. Interview a parent who has at least one child under the age of six. Find out what the child is afraid of, when the child first became afraid, and what the parent is doing to help overcome the child's fears. What do you think are the most common fears of young children? How will you raise your children so that they will not have these fears?

4. Interview people finding their answers to these questions:

"Do you fear death?" "If so, why? If not, why not?"

Report the results to the class.

A CHECKLIST OF FEARS

Father
Sharp objects
Dead people
Suffocating
Failing a test
Being a passenger in an airplane
Worms
Arguing with parents
Rats and mice
Life after death
Hypodermic needles
Roller coasters
Death
Crowded places
Blood
Heights
Being a leader
Swimming alone
Illness
Police
Illness or injury to loved ones
Driving a car
People in authority
Mental illness
Enclosed places
Teachers
Spiders
Thunderstorms
God
Snakes
Cemeteries
Death of a loved one
Dark places
Strange dogs
Deep water
Being with a member of the opposite sex
Untimely or early death
Losing a job
Doctors
Being in a strange place
Noise of vacuum cleaners
Loud voices
Crossing streets
Dentists
Entering a room where people are already seated
Imaginary creatures
Dying in a car accident
Funerals
Large open spaces
Fire
Parting from friends
Getting pregnant
Moving to a new home
Open wounds
Being alone
Speaking in public
People who seem insane
Falling
Being teased
Sirens
Failure
Strangers
Bats
Riding in a train
Riding in a bus
Flying insects
Shots
Sudden noises
Dull weather
Cats
Bully
Tough-looking people
Birds
Being watched working
Dead animals
Guns
Dirt
Crawling insects
Sight of fighting
Ugly people
Being criticized
Being in an elevator
Sick people
Strange shapes
Witnessing surgical operations
Feeling rejected by others
Medical odors
Feeling disapproved of
Being ignored
Mother
Lightning
Losing control
Traveling alone
Traveling through tunnels and traveling over bridges

Title: A QUESTIONNAIRE ABOUT DEATH

Introduction:

It is important that students identify and discuss their views and attitudes toward death customs. The purpose of the following questionnaire is to get students to express their beliefs and to begin comparing their attitudes and feelings with those of other students.

Objectives:

To identify students' views and attitudes about death customs.
To compare the views in the class

Time: One Class Period

Materials:

You will need to duplicate copies of the STUDENT HANDOUT titled "A Questionnaire about Death" for each student in the class.

Procedure:

Step 1: Introduce the topic to the students: "For the next few days we will be studying funeral practices around the world, but first I would like us to examine our own opinions and attitudes about death."

Step 2: Hand out the questionnaire to the students. "Please complete the following questionnaire on death customs. There are no right or wrong answers and this is not a test. You will not receive a grade. You may pick more than one answer for a question. We will discuss the questions after you have completed the questionnaire."

Step 3: In the discussion that follows the completion of the survey, students should be encouraged to share with each other their values related to death customs and burial practices--whether this is expressed through religious belief, personal ideas and/or personal experience. Discussion may gravitate to any aspect of burial practices including wills, causes of death, mortuary practices and so on. No one should be made to feel that his response is inadequate. The intent here is to impress upon the students that they have strong views about death customs and these views reveal outlooks about life and how it should be lived.

The questions below can be used to facilitate open discussion.

(1.) What do you think has influenced your views about death the most? (Your religion? Your own experiences? TV? Your friends?)

(2.) Which question did you find the most difficult to answer? Why?

(3.) Why did you choose the method of burial that you did?

(4.) For which questions would you be interested in knowing how other students responded? (Take a voluntary tally on these questions.)

(5.) Have you ever given much thought to your views of death and burial customs? Why?

A QUESTIONNAIRE ABOUT DEATH

1. How is death talked about in your family?

   a. I never recall any discussion.
   b. As if it were a subject not to be discussed.
   c. Only when necessary, and then with an attempt to exclude the children.
   d. Only whenever the topic comes up.
   e. Discussed as something to avoid.

2. Are the customs of Americans toward death greatly different from those of Europeans, Africans, or Asians?

   a. Probably quite a bit different.
   b. Yes, but only in minor ways.
   c. No, they are probably the same.
   d. I don't know.

3. To what extent do you believe in a life after death?

   a. I strongly believe in it.
   b. I tend to believe in it.
   c. Uncertain.
   d. Tend to doubt it.
   e. Convinced it does not exist.

4. What does death mean to you?

   a. The end; the final process of life.
   b. The beginning of a life after death; a transition, a new beginning.
   c. A joining of the spirit with a universal cosmic consciousness.
   d. A kind of endless sleep; rest and peace.
   e. Termination of this life but with survival of the spirit.
   f. Don't know.
   g. Other (specify) _____

5. What aspect of death is the most distasteful to you?

   a. No longer having any experiences.
   b. Fear of what might happen to the body after death.
   c. Uncertainty as to what might happen if there is a life after death.
   d. The grief it would cause relatives and friends.
   e. The ending of all projects and plans.
   f. The process of dying might be painful.
   g. Other (specify) _____

6. How important do you believe mourning and grief rituals (such as wakes and funerals) are for the survivors?

   a. Extremely important.
   b. Somewhat important.
   c. Undecided or don't know.
   d. Not very important.
   e. Not important at all.

7. If it were entirely up to you, how would you like to have your body disposed of after you have died?

   a. Burial.
   b. Cremation.
   c. Donation to medical school or science.
   d. I am indifferent.

8. What kind of funeral would you prefer?

   a. Formal, as large as possible.
   b. Small, relatives and close friends only.
   c. Whatever my survivors want.
   d. None.
   e. Don't care.

9. How do you feel about having people "lie in state" in an open casket at the funeral?

   a. Approve.
   b. Don't care one way or the other.
   c. Disapprove.
   d. Strongly disapprove.
   e. Depends on circumstances.

10. What are your thoughts about funerals?

   a. Feel they are very important for the survivors.
   b. Tend to feel they are valuable.
   c. I am uncertain or undecided.
   d Definitely do not believe in them.

Adapted from a questionnaire in Psychology Today.

Title: FUNERAL NOTICES

Introduction:

During the discussion of the previous questionnaire students will raise many questions about the reasons behind certain practices related to death. They will also disagree about the meaning and purpose of different customs. By looking at the funeral practices of other cultures, the students can see their practices and beliefs in comparison.

When someone is trying to decide whether he is tall or short, he must decide by comparing to some standard. The next activity is designed to help students categorize death customs--in this case, the custom of posting funeral notices is analyzed.

Objectives:

To list the reasons for putting funeral notices in newspapers.
To compare funeral notices from the United States with notices from papers in other nations.

Time: One Class Period or less

Materials:

You will need to duplicate copies of STUDENT HANDOUTs 3:3 and 3:4 titled "Funeral Notices" and "Obituary," so that each student can see one during the discussion. Transparencies of each student handout should be made.

Procedures:

Step 1: Make a transparency of the funeral notices from a page in the Rocky Mountain News. This paper serves Denver, Colorado, a metropolitan community of more than 1,000,000 persons. Hand out duplicated copies of the notices if you made them.

Step 2: Ask the students to look at and read the notices. Ask the students what the possible reasons would be for placing funeral notices in the newspaper. List the responses on the board. (The students will mention things such as advertising, invitation to funeral, remembrance, and public information as some of the functions of the notices.)

Step 3: Pass out copies of the funeral notices from other countries or make another transparency. Use the following questions in discussing the similarities and differences in the purpose and format of funeral notices throughout the world.

(1.) In what ways do all the notices seem to serve the same purpose? Circle the items listed on the board that are similar to the purpose of the new notices. Add new categories that arise from looking at the new notices.

(2.) What are some of the differences between the notices? List these on the board. Refer both to the world notices and the Denver notices.

(3.) What possible explanations can you give to account for some of these differences?

(4.) All of these notices are in public newspapers. What does that tell you in general about placing of funeral notices in the paper? (Students should mention the need to communicate to others about a death.)

(5.) What other means could a society use to inform people of deaths if there are not any newspapers? (Word of mouth, messengers, certain ceremonies, etc.)

(6.) Why might you expect to find funeral notices in most papers around the world? (The need to communicate about death is very great with all humans and they would use convenient ways to do so.)

Further Suggestions: Optional Assignment

Funeral notices or obituaries often mention in a very few words what it is that should be remembered about the dead person. Using the home newspaper or the class handout, the teacher might have the students write their own obituary in less than 100 words. The teacher should emphasize that the purpose here is to get the students to think of those aspects of life that they would like to be remembered for. Is it their job, family, place of birth, or other items they would like to see in their obituary? The obituary may be make-believe or it can assume that the student has just died. The assignment should be optional, and any class reading should depend on student consent. Students might also be interested in writing a will, which again reflects what the person values before he dies. Encourage students to look at a real will, making theirs as realistic as possible, including signatures of witnesses and legal jargon. Both of these activities will help students see the relationship between funeral customs and the values of the people living in the society.

Funeral notices

NEIGHBORHOOD MORTUARIES
455-3663

16th at Williams

BARNES—
Edna M. Barnes, 4715 West 30th Avenue. Mother of Douglas W. Barnes, Denver; grandmother of Patricia E. Barnes, Denver; Wash-ington. Private services will be held.

BEAGLE—
Dale F. Beagle, 2295 Perry Street. Services Chapel, SIXTEENTH AT BOULDER Tuesday 9:30 a.m. Interment at Sedgwick, Colorado.

STROUD—
Orrie Stroud, 69 Lipan Street. Brother of Rosetta Holland, Oklahoma City, Oklahoma and Jane G. Hill, Oakland, California also survived by two nieces and two nephews. Services Drawing Room SIXTEENTH AT BOULDER Tuesday 3:00 p.m., Crown Hill Cemetery.

Sport at Sherman

BUCKMASTER—
Vickie L. Buckmaster, 2851 West Iowa Avenue, Arrangements later SPEER BLVD. AT SHERMAN.

WALKER—
Frank D. Walker, 33 West Alameda Avenue. Arrangements later SPEER BLVD. AT SHERMAN.

Hazelia at Colfax

MC ILRATH—
Dorothy Mae McIlrath, 3211 Newark Street. Services LOWRY AIR FORCE CHAPEL, Tuesday 10:00 a.m. Ft. Logan National Cemetery.

Englewood
2775 S. BROADWAY
No Services scheduled.

29th at Wadsworth

BISHOP—
Denette Bishop, 8371 Carsair Drive. Arrangements later 29TH AT WADSWORTH.

MOORE—
Frances M. Moore, Prescott, Ariz. Kansas. Evening Chapel 29TH at WADSWORTH Tuesday 11:00 p.m. Crown Hill Cemetery.

FELDMAN
1673 YORK 322-7764

BLUMBERG—
Anne J. Blumberg, 1324 Gultman. Wife of Ben Blumberg. Mother of Frayda Lynn Ornstein, Denver; Ila Rose Keelan, Las Vegas, N.M. Daughter of Bessie Katcher. Sister of Max Katcher, Denver. Four grandchildren. Services 4:00 p.m. Sunday, Feldman Chapel to Rose Hill. Contributions to charity of your choice.

DAVIDSON—
Jennie Davidson, 2012 Meade. Mother of Daniel H. Davidson. 3 grandchildren, 5 great grandchildren. Services, 1 p.m. Sunday, FELDMAN CHAPEL to Rose Hill. Contributions to Beth Israel Geriatrics Center.

In memoriam
In loving memory of mother MARY A. FALLICO, who passed away two years ago today.
Two dear bright eyes, a tender smile, a loving heart that knew no guile. Deep trust in God that all was right, her joy to make some other bright. If sick or suffering one she knew, some gentle act of love she'd do. No thought of self but of the other. We know He said "Well done, Dear Mother."
Sadly missed by Junior, Dolores and family.

In memoriam
In loving memory of DONALD GUBARELA, who passed away 2 years ago today. His memory is as dear today as in the hour he passed away. Sadly missed by his Mom, his sisters Lydia and family.

2 CROWN HILL LOTS. 922-7488.

GRANBERRY-HILL Mortuary
2531 OGDEN STREET
623-6719

In loving memory of my beloved husband THOMAS W. CLARK, on his 60th birthday, May 26. In my heart I'll always love and miss you darling. May God bless and keep you. Lovingly, your wife, Ora B.

In memoriam
In loving memory of our mother and wife MARTHA FLORES who passed away in Nov. 28, 1973. We always shed tears in silence but know that you are in God's kingdom resting but in God's hands we trust. Sadly missed by Paul, Gilbert Flores and family.

CAPITOL MORTUARY
825-0181
CHAPEL OF THE CHIMES
1331 Sherman Street
CHAPEL OF THE ANGELS
7277 W. Colfax Ave.
CHAPEL OF THE FLOWERS
W. 38th Ave. and Wadsworth Bypass

BRADFORD—
Dr. Sam Bradford, Lebanon, Mo. Denver Memorial services at BETH EDEN BAPTIST CHURCH, 2600 Wadsworth, 7 p.m. Wednesday, May 29. Memorial gifts may be sent to the Camp Eden Memorial Fund, in care of Beth Eden Baptist Church.

MC DOUGALL—
Isabella B. MacDougall, 5780 W. 35th Ave. Services, CHAPEL OF THE ANGELS 7277 W. Colfax, Tuesday, 1 p.m. Interment, Chapel Hill Memorial Gardens. Friends who wish may make offering to the Heart Fund.

RENNER—
Pauline M. Renner, Eagle, Colo. Wife of William L. Renner; mother of Mrs. Vicki Emery, Colorado Springs, Mrs. Connie Southall, Arvada, William Renner, Phoenix, Ariz.; daughter of Alta M. Hoskins, Pueblo, Colo.; also survived by six grandchildren. Services CHAPEL OF FLOWERS, W. 56th and Wadsworth By-pass, 10 a.m. Saturday. Interment, Arvada Cemetery.

VIGIL—

Amadeo Vigil, 2204 Hudson. Father of Margaret Elsele, Susan Contreras, Evelyn Lopez, George Vigil, Lydia Baca and Arlene Gallegos and the late Ruben Vigil. Father-in-law of Henry Contreras, Henry Lopez, Jr., Patrick Baca and Joe Gallegos. Brother of Benlene Vigil. Also survived by 27 grandchildren and 21 great grandchildren, and numerous nieces and nephews, all of Denver. Recitation of Rosary, 7 p.m. Tuesday, CHAPEL OF THE CHIMES, 1331 Sherman. Mass of the Resurrection, 9 a.m. Wednesday, ANNUNCIATION CATHOLIC CHURCH. Interment, Ft. Logan.

In memoriam
In loving memory of ALEX E. LOBADO on his 45th birthday. Dear one, this would have been a special day for you and us but God needed you so he took you from us too soon, but even so, every day that passes, the pain of loosing you doesn't go away, but some day, we will be with you again. Love, your family, Emily and family.

"Symbol of the Finest"
MOORE
CLARKSON
from 16th to 17th
366-1291

KRUEGER—
Otto Krueger of 3199 So. Dillon St. Husband of Norma A. Jager. Father of Roy L. Krueger, Brother of Mrs. Margaret Cannon of Denver, Miss Frances Krueger of Reno, Nevada. Arrangements later.

REED—
Rella L. Reed of 4710 W. Wyoming Pl. Husband of Hazel I. Reed. Father of Mrs. Constance MacDonald, Point Mugu, Cal., Raymond Davis, Sturgeon, Mo., Terry Reed, Denver, Mrs. Linda Hendricks, Lakewood, Colo., Rollie Reed and James King both of Denver, Brother of Mrs. Geraldine Brennan, Westminster, Colo., Mrs. Lucille Zito, Aurora, Colo., Robert Reed, Denver, Mrs. Georgia Rago, Westminster, Raymond Reed, Lakewood, Mrs. Lois Howard, Denver, Mrs. Shirley Coulson, Phoenix, Ariz., Richard Reed, Denver. Also survived by 9 grandchildren. Services Tuesday 11:30 a.m. at MOORE MEMORIAL CHAPEL. Concluding services with Military Honors at Ft. Logan National Cemetery.

SEVENS

DE WITT
Rennie DeWitt, 1870 S. Dahlia. Mother of Cornelia Heersink, Mildred Schemper, Geldys Terpstra and Vernon DeWitt. Also 16 grandchildren, and 9 great grandchildren. Sister of Minnie VanKooten and Bert Engelman. Services SECOND CHRISTIAN REFORMED CHURCH, S. Ogden at Jewell, Tuesday, 10 a.m. to Chapel Hill Memorial Gardens. The family prefers memorials to the Denver Christian Schools, 2135 S. Pearl.

KUERSTEN
Raymond A. Kuersten of Grand Junction, Colo. Brother of Edward Kuersten, Aurora and William R. Kuersten, Arvada. Also nieces and nephews. Graveside services Tuesday, 10 a.m. Ft. Logan National Cemetery.

Cemetery lots
2 CEMETARY lots for sale at Highland Memory Gardens. 104th and Valley Hi-way. 733-8863.

Cemetery lots
SALE — 3 LOTS CROWN HILL MEMORIAL PARK. 425-4681.

HOWARD
• PARK AVENUE CHAPEL
East 17th and Marion at Park Ave.
223-1451
• BERKELEY PARK CHAPEL
West 46th Ave. and Tennyson
433-6125

APPLEGATE—
Gertrude Applegate, 3575 South Washington Street, Englewood. Mother of Forrest Applegate, Denver, Carl Applegate, Lakewood, Marvin Applegate, Littleton, Clifford and Ivan Applegate, Denver, Velma Rya, Medford, Oregon, Opal Hickman, Placentia, Calif., Betty Potter, Englewood, sister of Oren and Farrell Duling, Hillsboro, Ore., Jessie Borlow, Seattle, Wash., Ethyl Bankston, Portland, Ore., fourteen grandchildren, twenty great-grandchildren, numerous nieces and nephews. Services 10:30 a.m., Tuesday, HOWARD'S PARK AVENUE CHAPEL, Crown Hill. Rev. Lee D. Frazier and Rev. Bert W. James, officiating. Memorial gifts may be sent to Trinity Youth Ranch, Custer, Colo., Route 1, 81125.

BEAVERS—
Rufus Dell Beavers, 3762 Gilpin Street. Arrangements later, Howard's Park Avenue Chapel.

KIRK MORTUARY
2101 MARION —— 623-7844

PHILLIPS—
Annie B. Phillips, 3935 Franklin St. Mother of Sarah Edwards, Denver; grandmother of Faye Phillips; mother-in-law of L. T. Edwards; sister of Johnnie Payne and Temmie Brown, Columbia, Ala.; many nieces, nephews and other relatives. Services, Tuesday, 1 p.m., UNION BAPTIST CHURCH. To Highland Memory Gardens. Family at 2901 Steele St.

In memoriam
In loving memory of ALBERT R. PACHECO, father and grandfather. Daddy to have to love and then to part is the greatest sorrow of one's heart. We think of you often and will to the end. You left us 28 days ago today. Today would have been your birthday, your memory is our keepsake from which we'll never part. God has you in his keeping, we have you in our hearts. Sadly missed by mom, daughters, sons, grandchildren and inlaws.

In memoriam
In loving memory of DONALD BARELA who passed away 2 years ago, May 26. Sadly missed by Mom, Virgie, Willie and family. Gone but not forgotten, we all love you.

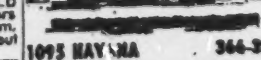
Cemetery lots
CROWN HILL
2 choice cemetery lots. 222-1881.

FAIRMOUNT
MORTUARY
CEMETERY
MAUSOLEUM
CREMATORY
E. ALAMEDA & QUEBEC
399-0692

YOCUM—
June A. Yocum, 255 Garfield. Wife of Warren E. Yocum; mother of Floyd W. Yocum, Denver; daughter of Mr. and Mrs. Anna Peterpin, Seattle, Wash.; sister of Velma and William of Seattle, Wash.; one grandchild. Services, 10 a.m. Tuesday, FAIRMOUNT MORTUARY CHAPEL. Memorials to Central Christian Church, 3490 Cherry Creek S. Dr. Denver. Services will conclude in Chapel.

Bullock

BELL—
Nellie D. Bell, 3134 S. Emerson St. Mother of Everett G. Bell, Englewood, Howard Bell, Eads, Colo., J. Francis Bell, Avon, N.Y.; sister of Anne Robison, Auxvasse, Mo.; seven grandchildren, eight great-grandchildren. Services, BULLOCK COLONIAL CHAPEL, Tuesday, 10 a.m. Interment, Crown Hill Cemetery.

Aurora-Chase

1095 HAVANA 366-3559

Cemetery lots
CROWN HILL
4 choice cemetery lots. 936-1231.

CS: DEATH 9/75

STUDENT HANDOUT 3:3

CS: DEATH 9/75

STUDENT HANDOUT 3:4

THE NEW YORK TIMES, SUNDAY, MAY 19, 1974

Deaths

DRIBBEN- Robert D. Beloved husband of Helen (nee Lyons). Devoted father of Eileen E. MacDonald and the late Virginia F. McEvoy. Esteemed grandfather and great-[illegible] Friends and relatives of the family, [illegible] Avenue at 91st Street, on [illegible] at 9:30 A.M. Sunday. Funeral Mass Celebration and interment at Gate of Heaven. [illegible] Mt. Dec. at 10 A.M.

POULKE—Calvin Pardee of Princeton, N.J. died suddenly on May 16, 1974. Beloved husband of Marjorie Biggs Poulke. Dear father of Mrs. Jean Spencer and of Princeton and brother of William G. of Philadelphia. Services will be at 11 A.M. Monday, May 20 at the Princeton University Chapel. Burial private at the St. Thomas Church, Whitemarsh, Pa. In lieu of flowers contributions may be made to Princeton University, Woodrow Wilson School or the Childrens Seashore House, Atlantic City, N.J.

GARVEY—John (retired Customs Engineer, N.Y.C. Board of Ed.), on May 16, 1974, native of Dundalk, County Louth, Ireland, beloved husband of Susan (nee McGarrity), father of Margaret Lund, Suzanne Beckmann, Ann Lauffer, John J., Thomas P., Kevin F., Brendan P. and Raymond J. Garvey, brother of Rose Farrell, Margaret McCloy, Nancy Mullen, the late Thomas and Frank Garvey, also 32 grandchildren. Reposing at the Flynn Memorial Home, 335 South Broadway, Yonkers. Funeral Mass, St. Mary's Church, South Broadway, Yonkers, Monday, May 20 at 10 A.M. Visiting Saturday and Sunday, 2-4 and 7-9 P.M.

In Memoriam

ABRAMS—George. May 19, 1973. In loving memory of my devoted husband. E.

DRIBBEN—Charles K., beloved son, devoted brother. Died May 19, 1949. Rest in peace. Sister.

GREENSPAN—Arnold. "On that I knew where I might find him" to say Happy Birthday. JEAN

HOROWITZ—Lena (Lee), Nine sad years, adored mother and grandmother, always in our hearts. Gloria and Diana, Jill, Marc, Jayne, Melissa, and Lee.

JACOBY—Aaron. Miss you very much. JANET and STANLEY

THE TIMES OF INDIA, TUESDAY, MAY 21, 1974

MONTH'S MIND

ARANHA—Joachim. Month's mind Mass at St. Peter's Church, Bandra, on Wednesday 22nd at 7 a.m. Friends and relatives kindly accept this the only intimation.

ANNIVERSARY

D'SOUZA.—First Anniversary Requiem Mass for the soul of Rita Philomena on Thursday 23rd May, 7-30 a.m. at Gloria Church, Byculla. Relatives and friends please accept this only intimation.

IN MEMORIAM

AMARSIN[illegible] — L. In beloved memory of a great friend and cricketer who left us 34 years ago.
—Vijay Merchant.

BHANA — Motichand G. In loving memory of my husband and our dear Dada who passed away on 21-5-1960.
"Like falling leaves,
The years go by,
But love and memories never die".
—Wife and daughters.

DEATHS

AMLANI—Meena, wife of Krishnanand D. (of American Consulate, Bombay) and mother of Suhas and Rajiv, expired on 19th May after brief illness. Deeply mourned by husband, children, relatives and friends.

DEODHER — Kashinath Sakharam, 78, Dadar, Ex-vice Principal, Anandilal Podar High School, Santacruz, expired 17th May, 1974. Deeply mourned by relatives and friends.

JASSAWALLA—Armeyaz (Arma), wife of Khan Saheb A. C. Jassawalla I.S.O., sister of Naja and Goolchar, expired 16th May. Funeral took place 17th May at Poona 2401-A, East Street.

MARKA CEREMONY

BHAVNANI—Bhagwandas Hasmatrai. Marka ceremony on Tuesday, 21st May, Gents at 6-30 evening at Dadhi Bhojiba, Nari Shala Manik Shala, Warden Road. Ladies 5-30 at residence.

BALANI — Mukhi Gobindram Mukhi Sobhramal of old Sukkur, brother of Gordhandas Mukhi, Sobhramal suddenly departed for heavenly Abode on 18th May at Delhi. Pugree ceremony Tuesday 21st May 6 to 6.30 p.m. at Hargobind Kutiya 4-B, Roopnagar, Subzi Mandi Delhi.

Jerusalem Post

With deep sorrow I announce the death of my beloved husband

MOSHE RASHISH

The funeral will take place at 11 a.m. today at Beit Holim Beilinson, Petah Tikva.

CHAWA RASHISH

On the First Anniversary of the passing of

LILIAN ENGLERT

We shall be paying our respects at the Tombstone at the Haifa Cemetery, Kfar Samir, on Tuesday, May 28, 1974, at 3 p.m.

The Englert Family and the British Zionist Federation

Kuwait
The Daily News

OBITUARY

RICHARD D'SOUZA of Globe Commercial Est. expired at 8.30 pm on Sunday. Funeral rites will be held at the Church of Our Lady of Arabia" today at 4 p.m.

Philippines

NOTICE OF EXTRAJUDICIAL ADJUDICATION

Notice is hereby given of the Extrajudicial Adjudication covering a parcel of agricultural land em[illegible] in the Original Certificate of Title No. 1174, [illegible] containing an area of [illegible] hectares, situated in the Municipality of Tanay, Province of Rizal [illegible] on April 30, 1973 by the Heirs of Domingo Bardaje, deceased Dec. 15, 1963 before the Notary Public Dr. Vidal T. Llarena as per Doc. No. 99; Page No. 20; Book No. II; Series of 1973. Tanay, Rizal.

Ghana

IN MEMORIAM

In ever loving memory of

ISAAC FREEBODY HEWTON

(General Contractor, Agona Swedru & Kumasi)

TWO years ago tomorrow, 16th July, 1970, you left us tragically without a word to any of us. Your absence is still a great loss to us. May God keep you and comfort you in your eternal home till we meet again

Wives, children, brothers, sisters, the entire Family and Friends.

Nigeria

OBITUARY

It is with profound regret that we announce the passing away of our mother,

MRS JANET MAKANJUOLA TALABI

(NEE FAPOHUNDA)

which occurred on July 18, 1972 at the University College Hospital, Ibadan.

FUNERAL ARRANGEMENTS:

Saturday 5th August — Her remain will be conveyed from Ibadan to Ipetu Ijesha where she will lie in state at her residence on Akure Road from 12 noon to 2.00 p.m.

5.00 p.m. FUNERAL SERVICE at the St. Paul's Church, Ipetu Ijesha.

7.00 p.m. WAKE-KEEPING, at Akure Road Ipetu Ijesha.

SUNDAY 6th August at 10.00 a.m. THANKS GIVING SERVICE at St. Paul's Church—

MRS OLAYINKA OLATUNJI
MRS OLAITAN IMAKU
MR OLAREWAJU TALABI
(CHILDREN).

New Zealand

FUNERAL NOTICES

LODGE HOWICK, No. 314

Brethren are requested to attend the funeral of our late Bro Doug Gibson today at 3 p.m. at All Saints Church, Howick, afterwards at the Howick Cemetery By command of the W.M.

LODGE OTAHUHU, No. 387

Brethren are requested to attend the funeral service of our late Bro J. M. (Jack) Kerr, at the Purewa Crematorium Chapel, at 11.00 a.m., tomorrow (Thursday). By command of the W.M. A.L. Anderson, Secretary.

McMULLEN. Marguerite Jenny (Kate) on January 5, 1971, at Auckland (suddenly), beloved daughter of the late William and Elizabeth McMullen, loved sister of Daphne, Nelson, Bertha and Geoffrey. Service will be held at Trinity Presbyterian Church, St Heliers Bay Rd, at 2 p.m. tomorrow (Thursday). All communications to N. C. McMullen, 27 Spratt Rd, Kohimarama. No flowers please. wh

Title: CHARTING DEATH CUSTOMS

Introduction:

Are death practices around the world different? In what way are the funeral customs of various cultures similar? How can we study or examine these differences or similarities? What do these customs tell us about the people who practice these customs? We can answer these questions by studying the customs and beliefs comparatively in a systematic way. Then we will examine the reasons and possible explanations for these customs. The following exercise asks students to organize data in a fashion for further analysis.

Objectives:

To fill in a chart on death customs from three countries.
To learn about the death customs of three other cultures.
To analyze data about death customs in a systematic way.

Time: Two Class Periods

Procedure:

Step 1: Have students form groups of two or three. Pass out the three readings from the three cultures. One student can be responsible for one reading. Pass out the questions and the chart.

Step 2: Tell the students to read over the questions and pick eight that they would like to investigate. Put the number of the question in the far left hand column of the chart. Read the readings and fill in the chart answering the questions for each culture in the appropriate column. Remember, there may not be an answer to each question for every culture.

Step 3: Give some examples of how the chart should be filled out. (For example, in answering the question, "In what ways do the survivors show their grief or sense of loss?", students might list weeping, wearing white cloth, and talking about the dead person, etc., under Mexico.) You might have the class fill in one question together as a sample because of the importance of collecting the information correctly and accurately in this exercise. NOTE: Students may set up some of their own questions in addition to the ones on the question sheet.

Step 4: Once students have labeled the customs of the three case studies according to the function or purpose of the practice, the class can then note similarities and differences within each category. There may be similarities or differences in specific practices, time elements, degree of practice and so on. Students who say they could not find out the answers to questions may find that others could. The purpose here is to get the students to verbalize what they have categorized. They must understand the data and the questions before attempting to make generalizations about death customs.

QUESTIONS FOR CHART

1. Where are funeral services usually held?
2. Who comes to the funeral?
3. How far do people travel to attend the funeral?
4. What practices are required by law?
5. What methods are used to transport the remains of the dead person?
6. In what cases or circumstances are special customs or practices followed?
7. Who is in charge of the funeral ceremonies?
8. How do people in the community show concern for the family of the dead person?
9. In what ways do the survivors show their grief or sense of loss?
10. How is the death publicized?
11. How is the body disposed of?
12. How are decisions made about place and time of burial?
13. What do the survivors do to convince themselves that the person is really dead?
14. What practices indicate to you that the people believe in a life after death?
15. What do the people believe happens to the person after death?
16. What customs seem to be particular to this country or region?
17. What things are done to the body of the dead person?
18.
19.
20.

No. or question	India	China	Mexico

DEATH IN LIN LING, A VILLAGE IN NORTHERN SHENSI, CHINA

When a man reaches the age of fifty, he begins to prepare his coffin. He selects the wood, the finest he can afford. This is done sometimes many years before, but around age 50 he will probably ask the local carpenter to build the coffin, which is then stored in the storeroom of the person's own cave.

If a man dies before the age of 60, it is an unhappy death; but if he dies after the age of 60, he dies happily.

When an old person dies, his or her sons put on white mourning clothes and go and inform all the relatives. The entire family then discusses where and when the dead person is to be buried. In some parts of China it may be several months before the coffin is buried. In making a decision about burial, the family, especially if there are many members of the older generation, will call a "knowledgeable" person to decide where the burial should be, using the old traditional methods in an attempt to bring good luck. The young people do not bother about this "knowledgeable" person so much, but the older generation still think it matters a lot how they are buried.

When a date is set, invitations are sent out to all the relatives, who in return send gifts of food and money. The relatives and friends come from long distances to participate in the mournful ceremonies.

On the first day of the funeral there are three meals. After eating two meals they all weep until the evening, when, at six o'clock, they have more buckwheat noodles, these being considered lucky, with meat, gravy and pickles. After that they weep and talk about the dead man. Then they all go to bed.

Early the next morning the corpse is taken to the grave, the coffin being carried by four good friends. The oldest son heads the procession, holding the dead man's name plaque or plate in front of him; then comes the coffin and then the members of the family in order of generations. They have with them wine and steam bread for the dead person. Everyone weeps as the dead man is being buried. After placing tombstones on the mound of the grave, paper money is burned and offerings of wine, steam bread, and meat are left for the dead person. On the third day after the funeral, the younger members of the family go to the grave and make similar offerings, weep a lot and then go home. This is done again in 100 days. After that offerings are made once a year. Everyone, both Communists and those not in the party, go to the graves of their ancestors and make offerings. Each family has its own burial ground.

Children under twelve may not be buried in their family's burial ground. The older people say that children under twelve do not have fully-developed souls, so they are buried without ceremoney upon the hillside where they cannot bring bad luck. Children under seven are buried without coffins.

To die without anyone to continue the family is the most dreadful thing that can happen to anyone.

Adapted from Report from a Chinese Village, by Jan Myrdal (Random House Vintage Books, 1965).

MEXICAN DEATH PRACTICES

Annually Mexicans, especially the poor, celebrate the Day of the Dead, or All Souls Day, as it is often referred to. Central to this celebration is the folk belief that the souls of the dead, first the children, then the adults, return to their families on November 1 and 2, the children on the 1st and the adults on the 2nd. The richer people are the more likely they will follow more traditional Catholic beliefs. On this day many different offerings are made to the returning souls. The most common offerings are a candle to light the soul's way and water to quench the soul's thirst. In addition, food along with flowers may be offered to honor the dead soul.

When someone dies, there is often much weeping, both by men and women. A close relative, usually a man, will make funeral arrangements as soon as possible. The family may use the services of a funeral home if they can afford it, otherwise the burial is done by the family. Before burial can occur a death certificate must be obtained. This is the law in Mexico.

A wake is held at night to allow family and friends to express their grief and sorrow over the death. The dead person is discussed and there is often long periods of crying and solemn mourning. The casket is at the wake and a cross will sometimes be made of powdered lime so that the soul of the dead person can rest eternally. A collection is taken at the wake to help pay for the funeral.

It is hoped that before one dies, he or she will be administered the last rites, one of the seven sacraments of the Catholic Church. But this is not always possible.

The funeral service will be held in a church if possible. The service is held the day after the wake, which may last most of the night. After the service the casket is taken to the cemetery to be buried. At the grave the relatives will lower the casket into the ground and throw dirt over the casket. Flowers and candles are left at the grave site.

INDIA: HINDU FUNERAL CUSTOMS

At the waterfront of the town of Banaras everyone is aware of death. Each year about 30,000 dead bodies are cremated on the shores of the sacred Ganges River. To die in Banaras is a lifetime desire of all people of the Hindu faith, because it means that the soul of the person will be freed forever from the wheel of life, the constant cycle of birth and rebirth.

After a death, male relatives and friends bring the corpse, which is draped or covered in red, to the banks of the Ganges. The dead body is then immersed in the river and then set on the steps to dry. The bodies are then placed on cord-wood pyres (wood platforms), together with sacred offerings of sandalwood, camphor, mango leaves, and ghee, a clarified butter, which helps to fuel the fire. After walking around the pyre five times, the chief mourner, who is usually the eldest son, grasps a straw torch and sets the body afire. While burning the chief mourner will check to see if the fire has broken the skull. If not, the chief mourner will strike the skull five times; breaking it frees the soul from the body. The fire is kept going until only ashes remain.

Mourning does not take place during the cremation. The next day, the chief mourner will often bring milk to pour over the pyre. Later the family will return to scatter bones and ashes in the river.

During the cremation ceremony, members of a sub-caste serve as cremation attendants. It is their job to watch the burning pyres, or ghats, night and day. For their work these men receive a fee; from 5 to 10 rupees, depending on the family's wealth.

Small children are not burned. Children are considered innocent and do not need the effects and benefits of the purifying flames. In their case, the bodies are taken to the middle of the Ganges river, where the remains are tied to stones and cast into the river.

Along the river, the people will set out lamps in bamboo baskets high upon bamboo poles to guide the souls of the dead that have been released through the customs for burial.

Title: GENERALIZING ABOUT DEATH CUSTOMS

Introduction:

This activity will help students form some generalizations about death customs based on the systematic data gathered on the chart. These generalizations will be concerned with what death customs tell us about the needs and values of the living.

Objectives:

To make general statements about death customs and related practices.
To make general statements about the function of death customs for those who are still alive.
To analyze the data students have collected.

Time: Two Class Periods

Materials:

Duplicate the list of general statements that might be made about death customs (STUDENT HANDOUT 5:3).

Procedure:

Step 1: Using the charts the students have compiled in Activity #4, use the questions listed below to have students analyze the data they have charted. (Save HANDOUT 5:3 until later.) As students are discussing the questions, they will be making generalized statements about death customs and human attitudes toward death as well as generalized statements about the values and needs of the people who practice these customs. These generalizations should be listed on the board as they are made by the students. (Examples of the kinds of statements that should be recorded are: most cultures formally dispose of the body; most cultures have a religious service for the dead person; death costumes are special costumes worn only at burials.) Ten or fifteen generalizations are enough.

Questions on Making Generalizations

(1.) For which areas were the cultures most similar? What explanation can you give for these similarities?
(2.) For which areas were the cultures very different? What explanation can you give for these differences?
(3.) What needs do people seem to have when a person dies?
(4.) What are the purposes of the ceremonies before the burial or cremation of the body?
(5.) Why do customs that serve the same function differ in many other ways?

Step 2: Hand out the duplicated list of "Generalized Statements." Ask students to identify those statements that are similar to the statements on the board. Circle those on the handout. Ask students if they think the other statements are true based on the information they have on their charts. If not, cross them out.

Step 3: Point out that the students now have a list of general statements about the burial customs that might be true for most cultures in the world. Tell them that the next activity has them decide how they would collect more information to test the truth of the statements.

GENERALIZED STATEMENTS

1. Funeral customs are very complicated.
2. Most funeral practices have a special meaning that everyone in the community can understand.
3. Cultural practices related to death vary from society to society.
4. The age of death and causes of death will help determine the method of disposal.
5. Cultural death practices depend on the needs of the survivors.
6. Death practices help people deal with their own fears about their own death.
7. Death customs help the survivors accept the death.
8. Many special occupations are created by death practices.
9. Funerals are very important.
10. Religion plays an important part in funeral customs.
11. Many practices serve to help the survivors express their grief, loss, and sadness.
12. Funeral customs will differ depending on who the dead person is.
13. There are many ways people use to dispose of the body.
14. The customs for burial reflect what the people consider important in life.
15. Burial customs are in part determined by where people live.
16. Most funeral practices are subject to very specific regulations.
17. Most people believe in some form of life after death.
18. Funeral practices are mainly for the benefit of those who survive.
19. People around the world believe there is a proper, right way to dispose of a dead person.
20.
21.
22.

Title: TESTING, TESTING

Introduction:

In what ways can students try to verify the generalizations they have on their lists? They might check with scholars who have studied death; they might interview persons from other cultures; they might read or view films. This activity exposes the students to more information with which to test the generalizations and points out that testing our general statements is a continuing process.

Objectives:

To read the generalizations of a noted anthropologist about death customs

To apply what they have read to the statements they have listed to see if the new information supports or contradicts the statements on their list.

To consider other sources of information to be used in checking the truth and applicability of the statements they have on their lists.

Time: One class period

Materials:

None needed, unless instructor duplicates pages from Understanding Other Cultures as indicated below.

Procedure:

Step 1: Ask students to suggest where and how they might get more information in order to test the validity of the statements they have on their lists. (They will list books, speakers, interviews, professors, films, etc.)

Step 2: Tell the students you are going to read them an article by someone who has studied other cultures much of her life (or duplicate appropriate pages from the book for students). Obtain a copy of Ina Corinne Brown's book, Understanding Other Cultures (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1963). Read to students the selection on pages 60-62 entitled "When People Die." Or these pages can be duplicated for the class. Ask the students to mention any statements from the reading that might apply to items on their lists.

Ask the students to mention statements on their list that the article tends to support. Are there any statements that the article tends not to support? Place a question mark next to these statements.

Step 3: Mention to the students that this process of gathering data and evaluating our generalizations goes on as students continue to collect more information about burial customs. They will have the opportunity to test these generalizations in some of the acitivites that follow in this unit. At the end of the unit, the class should examine their lists to see what general statements they feel they can make about death customs around the world.

Further Suggestions:

Rather than using Ina Corinne Brown's book, have students bring to class readings that deal with death and burial customs, utilizing a cross-cultural perspective.

You might let small groups of interested students collect information on their own against which they can test their generalizations. They should try to identify customs from other cultures besides the three studied.

Title: AMERICAN CHECK LIST

Introduction:

During the activities students will often make reference to and ask questions about American customs and practices. You may discuss these questions since students are primarily interested in their own attitudes and values. This activity will allow students to draw on their own experiences and knowledge to compile a list of American funeral customs for comparison with the practices of other cultures and with the generalizations that the students are exploring

Teachers should note that a class with different religious and ethnic backgrounds will come up with diverse lists. This is important to keep in mind. Students should recognize that different cultures have different ways of meeting the same needs.

Objectives:

To learn about the customs and practices of other students in their class as related to funeral customs.
To compare a list of funeral practices in America with the generalizations they are testing.

Time: One Class Period

Procedure:

Step 1: Have students get together in groups of two or three. Tell them to make a list of all the practices and customs they can think of that Americans have regarding the dead. This list should cover the time from a person's death to the time the body is finally disposed of. We have studied two of these practices already. One is the funeral notice, and the other is the obituary. There are many you can list. Keep in mind your own experiences. Your group's list will probably be similar in some ways and different in other ways from the lists of the other groups' because your knowledge and experiences are different.

Step 2: The students should then compare these lists of practices with the list of generalizations they are testing. Have them use these questions to do the comparing. You might write them on the board.

(1.) Which generalizations explain which practices?
(2.) Which generalizations seem to be contrary to the practices of many Americans?
(3.) Which practices are outdated, in the students' opinion?
(4.) What changes should be made?
(5.) What are some of the similarities and differences between American and other nations' death customs?

(6.) What would account for or explain the differences? The similarities?

Evaluation:

Number six is the important question. Have the students write a short essay explaining similarities and differences in death customs around the world.

Title: APPLYING THE GENERALIZATIONS

Introduction:

This section is intended to help students see that they will be able to continually evaluate and form new generalizations about death practices. They should always be collecting new data, whether this is in the form of a book, a film, death symbols, eulogies, records, or poems. The following activities are good examples of how further study can be accomplished so that students are applying and expanding what they have learned so far. These activities will serve as methods for evaluation. Students should be able to explain the customs they observe, evaluate them in light of the generalizations made before, and discuss the relationship between the data and the needs or values of the living. In many of the suggestions, students are looking at data from many cultures, but in each activity they are looking at the material comparatively and they should be able to note similarities and differences.

Objectives:

To visit a cemetery and collect evidence from gravestones.
To demonstrate their ability to analyze information about death customs.
To explore literary forms of expressing views on death.
To explore the views persons have when facing death during war time.
To explore music that deals with death.
To evaluate information on death in light of the generalizations made before.

Time: Two Class Periods for the gravestone rubbings
One Class Period for the poems
One Class Period for the records
One Class Period for the kamikaze letters

Materials:

Newsprint and crayons for the gravestone rubbings; duplicate copies of the poems for the activity on the poems; students will need to provide records or the teacher can provide them on the activity dealing with "Death and Music;" duplicate copies of the kamikaze letters.

Procedure: Gravestone Rubbings

Collect from a graveyard some rubbings of the gravestones. This would make an excellent field trip activity, or the teacher may want to collect some and bring them to class. It is suggested that you take the trip early in the unit--by the time you finally look at the rubbings, students may see that they now can evaluate them and apply the generalizations they have made. You make the rubbing by placing newsprint over the stone and rubbing or coloring the entire paper with a crayon or charcoal. Everything on the page will then be darkened except for the inscription on the gravestone.

Display these rubbings around the room. Ask students to suggest what Americans consider to be important in life by what they say on the gravestones. Students should consider what is implied by the size of the stone, location, and composition as well. All this data could be collected at the cemetery. Ask the students in what ways do the gravestones and the information on them meet the needs of people. Following are some questions

(1.) What are the people on the gravestones remembered for?
(2.) What would you like to be remembered for? What words or pictures would you like placed on your gravestone?
(3.) What do the words and pictures on the gravestones tell you about the values that are important to Americans?
(4.) What can you say about American values from the size, shape, and material of the gravestone?
(5.) What are the other ways Americans are choosing to be buried besides in a cemetery with a gravestone? Why do you think that some Americans feel it important to change the method of disposing of their body?

Students will come up with many answers. The family is very important. Birth date and age are also important. We value military service. Many Americans believe strongly in an afterlife. Here you might again have students make a gravestone heading for themselves that would reflect their own values.

Procedure: Poems about Death

But we can also compare specific practices or expressions of death attitudes as we did with death customs when examining funeral notices. Again this is another example to help impress upon the students that their generalizations are tentative, that evaluation is a constant, never-ending process. But here students will also be learning how various people think life should be lived as reflected in their attitude toward death. Have students find poems about death and answer and discuss the following questions for each poem.

(1.) What was the poet's attitude toward death?
(2.) What was the poem trying to say?
(3.) Did you feel the poem said more about life than death?
(4.) Why do many poems deal with the topic of death?
(5.) Did any of the poems help reinforce or support any of the generalizations you have made?

Procedure: Records about Death

Another method for examining attitudes toward death that reflect the values of the living is the use of records. Have the students bring in a record, modern or classical, folk or spiritual that they think deals with death. Below are some excellent examples that you might want to use to introduce the assignment. Listen to the records, having students write down what the song is saying about death. Then answer and discuss the questions for poems, applying them this time to the records.

Records

Cat Stevens,"But I Might Die Tonight," from the album Tea for the Tillerman; "And When I Die," from the album Blood, Sweat and Tears; Peter, Paul, and Mary, "Weep for Jamie,", from Peter, Paul and Mary album 1700.

Negro spirituals such as "Deep River," "Jump Down." Brook Benton, "Deep River" from If You Believe Brook Benton. Many Negro spirituals deal with death and there are many sources for their songs. There are also many current popular songs that deal with death perspectives.

Procedure: Kamikaze Letters

Have the students read these letters. Then have the class discuss the following questions:

(1.) What was the situation under which the men were giving their lives?
(2.) What things about life did they mention that they would miss when dead?
(3.) What were their feelings about dying for their country? Do you think Americans have sometimes used the same explanations? For example, in the Vietnam war?
(4.) What evidence is there in the letter about Japanese values that would help explain how one could go on a suicide mission?
(5.) From your experience with American war stories, what would you say motivated men to go on impossible missions or tasks? How are the Japanese similar and different in this respect?
(6.) Under what circumstances would you not be willing to die for your country? Explain.

Other Sources:

Other sources of data students might want to collect in order to test their generalizations, plus discover different attitudes, and gather new data, might be death symbols, eulogies, speakers such as funeral directors, religious leaders, hospital personnel, etc.

Dearest Parents:

Please excuse my dictating these last words to my friend. There is no longer time for me to write more to you.

There is nothing special that I can say, but I want you to know that I am in the best of health at this last moment. It is my great honor to have been selected for this duty. The first planes of my group are already in the air. These words are being written by my friend as he rests the paper on the fuselage of my plane. There are no feelings of remorse or sadness here. My outlook is unchanged. I will perform my duty calmly.

Words cannot express my gratitude to you. It is my hope that this last act of striking a blow at the enemy will serve to repay in small measure the wonderful things you have done for me.

My last wish is that my brothers may have a proper education. It is certain that uneducated men have an empty life. Please see to it that their lives are as full as possible. I know that my sister is well taken care of because you have provided for her as you did for me. I am grateful for a wonderful father and mother.

I shall be satisfied if my final effort serves as recompense for the heritage our ancestors bequeathed.

farewell ! Jun

22 February 1945

I am actually a member at last of the Kamikaze Special Attack Corps.

My life will be rounded in the next thirty days. My chance will come! Death and I are waiting. The training and practice have been rigorous, but it is worthwhile if we can die beautifully and for a cause.

I shall die watching the pathetic struggle of our nation. My life will gallop in the next few weeks as my youth and life draw to a close...
...The sortie has been scheduled for the next ten days.

I am a human being and hope to be neither saint nor scoundrel, hero nor fool--just a human being. As one who has spent his life in wishful longing and searching, I die resignedly in the hope that my life will serve as a "human document."

The world in which I live was too full of discord. As a community of rational human beings it should be better composed. Lacking a single great conductor, everyone lets loose with his own sound, creating dissonance where there should be melody and harmony.

We shall serve the nation gladly in its present painful struggle. We shall plunge into enemy ships cherishing the conviction that Japan has been and will be a place where only lovely homes, brave women, and beautiful friendships are allowed to exist.

What is the duty today? It is to fight.
What is the duty tomorrow? It is to win.
What is the daily duty? It is to die.

If by some strange chance, Japan should suddenly win this war it would be a fatal misfortune for the future of the nation. It will be better for our nation and people if they are tempered through real ordeals which will serve to strengthen.

Like cherry blossoms
In the spring,
Let us fall
Clean and radiant.

Title: EULOGY FOR MANKIND

Introduction:

The future of humankind is in question. Many people today think that men and women, with the values and attitudes, will not exist in the future. Humans may exist, but they will be different in significant ways from humans today. Although this may be more science fiction than scientific potential, this exercise encourages students to examine both the good and the bad traits of humankind. The setting for the activity is the death of human beings as we have known them. The student is asked to write a eulogy for the deceased. Before doing this, students are exposed to two eulogies for famous humans of the past.

Objectives:

To understand the purpose of a eulogy.
To read a eulogy about John Kennedy.
To write a eulogy about humankind which reflects the student's views about human beings and their faults and strengths.

Time: Two Class Periods

Materials:

Duplicate copies of the eulogy if you have the students read them.

Procedure:

Step 1: Read to students the hypothetical situation that has just occurred. Tell them that they are the only survivors and have been asked to write eulogies for humankind. Ask students what a eulogy is and what it should include. Many will not know.

Step 2: Read or have the students read the eulogy to John Kennedy. After reading the eulogy, have students mention the characteristics of a eulogy. These include:

a. mention of good points of person
b. mention of accomplishments
c. a focus on living persons' grief and concern
d. mention of what person taught the living
e. use of metaphors and allegories
f. serious style
g. mention where we go from here, what do we do now
h. some specific reference to cause of death

Step 3: Have the students write their eulogy.

NOTE: Students may have trouble getting started; if so, encourage them to write anything, maybe some key words that would make good metaphors. You could also have students list all good remembrances they have about humans.

Students may feel there are no good things to say--mention to them that a killer would still be eulogised as a victim of fate or a person who at least tried.

Another variation of this exercise might be on a science fiction level. Have students write the eulogy for mankind as if they were another form of life that had contact with these humans before they became extinct.

Step 4: Have students read their eulogy to the class. Which ones were the best? Have the class establish criteria.

Step 5: Have the students discuss the following questions:

(1.) Is the human race headed for a disaster?
(2.) What is your opinion about the world's future?
(3.) What can be done to make sure that the good traits of humans are utilized more?
(4.) How would you feel about the end of man as we know him?

Discuss with students those qualities or traits of humans that must be developed and encouraged so that people can work jointly on our present problems and avoid the disasters that could occur if present trends continue unabated. The object here is to focus on those qualities in people that are necessary for survival of people in the Global Village.

A EULOGY FOR HUMANKIND

It is the year 1994. The problems humankind faced in the 1970s have grown worse. Mass starvation is part of a horrible existence of three quarters' of the world's population. Energy sources such as oil and gas are almost gone. People have changed. Disease has changed them. Hope has gone from most people. Nuclear confrontation has occurred a number of times in the Middle East. The fate of humankind is questionable; in fact, humans as you once knew them are for all practical purposes dead. You are to write a eulogy for humankind and what people could have been had things been done differently in the 1970s.

MIKE MANSFIELD: EULOGY FOR JOHN F. KENNEDY

Few Americans who lived through it will ever forget that long weekend at the end of November 1963--from Friday the 22nd, when the young, handsome, vigorous President was shot down in the streets of Dallas, to Monday the 25th, when his coffin was lowered into the grave on the hillside of Arlington Cemetery, overlooking the capital of the United States. Everyone has his special memory--for example, of the place where he was, and of the activity in which he was engaged, when he first heard the terrible news--but some memories are shared by millions. One of these is the somber ceremony in the Capitol Rotunda on Sunday afternoon. The President's body lay in state; the widow and her two charming children stood together to one side; and the Senate majority leader, the chief justice of the Supreme Court, and the speaker of the House paid homage in short, moving eulogies to their departed leader. Chief Justice Warren and Speaker McCormack spoke well and memorably, but Senator Mansfield's address, reprinted here, had a special and rather surprising eloquence, coming as it did from a man not widely known for poetry of language. It was later learned that Mrs. Kennedy had not in fact placed her wedding ring in her dead husband's hand, as Mansfield supposed at the time.

There was a sound of laughter; in a moment, it was no more. And so she took a ring from her finger and placed it in his hands.

There was a wit in a man neither young nor old, but a wit full of an old man's wisdom and of a child's wisdom, and then, in a moment it was no more. And so she took a ring from her finger and placed it in his hands.

There was a man marked with the scars of his love of country, a body active with the surge of a life far, far from spent and, in a moment, it was no more. And so she took a ring from her finger and placed it in his hands.

There was a father with a little boy, a little girl, and a joy of each in the other. In a moment it was no more, and so she took a ring from her finger and placed it in his hands.

There was a husband who asked much and gave much, and out of the giving and the asking wove with a woman what could not be broken in life, and in a moment it was no more. And so she took a ring from her finger and placed it in his hands, and kissed him and closed the lid of a coffin.

A piece of each of us died at that moment. Yet, in death he gave of himself to us. He gave us of a good heart from which the laughter came. He gave us of a profound wit, from which a great leadership emerged. He gave us of a kindness and a strength fused into a human courage to seek peace without fear.

He gave us of his love that we, too, in turn, might give. He gave that we might give of ourselves, that we might give to one another until there would be no room, no room at all, for the bigotry, the hatred, prejudice, and the arrogance which converged in that moment of horror to strike him down.

In leaving us--these gifts, John Fitzgerald Kennedy, President of the United States, leaves with us. Will we take them now, Mr. President? Will we have the sense and the responsibility and the courage to take them?

Record, 88 Cong., 1 Sess, p. 21592.

Suggested Further Activities on Death

1. List the following sayings about death on the board. Discuss their meaning by giving examples of how they are used. How do these sayings reflect American attitudes toward death?

The end is near
I wish I were dead
Scared to death
Kicked the bucket
Never say die

2. Watch a TV show or movie where someone dies. That should not be hard to do. In fact, the assignment might be to list how many shows involve the death of at least one person. Answer the following questions about the show.

a. How were the people affected?
b. What did they do?
c. What funeral practices were shown?
d. Was it a violent death?
e. What are your reactions to seeing so many deaths on TV?

3. Discuss possible explanations for the following statement: In Guatemala, a man has a life expectancy of 52 years; in the United States, a man can expect to live for 72 years. Do you think the life style of people in a culture is affected by average life expectancy? What is being done to increase life expectancies? Do you feel people should act as though they will live to be 72 years old?

4. Topics and questions for further research and discussion:

a. Are there good ways and bad ways to die?
b. Does making life longer make life necessarily any better?
c. How serious is the possibility of global death from atomic warfare or the collapse of the ecosystem?
d. Do people have a right to cause their own death (suicide) or the death of another?
e. What explanations have men given for why men die?
f. What are the major causes of death for young people from ages 12 to 18? How do these causes affect the attitude that young people have toward death?

VIEWS ON DEATH
A Selected Bibliography

TEACHING HUMAN BEINGS: 101 SUBVERSIVE ACTIVITIES FOR THE CLASSROOM, Jeffrey Schrank (Boston: Beacon Press, 1972).

ON DEATH AND DYING, Elisabeth Kubler-Ross (Riverside, New Jersey: Macmillan Publishing Co., 1969)

THE AMERICAN WAY OF DEATH, Jessica Mitford (New York: Fawcet Crest Co., 1963)

DEATH IS A NOUN, John Langone (Boston: Little, Brown, and Co, 1972).

DEATH: THE FINAL STAGE OF GROWTH, Elisabeth Kubler-Ross (Englewood Cliffs, New Jersey: Prentice Hall, Inc., 1975).

THE ORIGIN OF LIFE AND DEATH: AFRICAN CREATION MYTHS, Ulli Beier, ed. (London: Heinemann Educational Books, Ltd., 1966).

PROBLEMS OF DEATH, David L. Bender, ed. (Anoka, Minnesota: Greenhaven Press, 1974). Opposing Viewpoints Series-Volume Eight

LIVING AND DYING, Robert J. Lifton and Eric Olson (New York: Bantum Books, Inc., 1975).

THE MEANING OF DEATH, Herman Feifel, ed. (New York: McGraw-Hill Book Company, Inc., 1959).

CHILDREN AND DYING: AN EXPLORATION AND SELECTIVE BIBLIOGRAPHIES, Sarah Sheets Cook (New York: Health Sciences Publishing Corporation, 1974).

EXPLAINING DEATH TO CHILDREN, Earl A. Grollman (Boston: Beacon Press, 1967).

FACING DEATH, Robert E. Kavanaugh (Baltimore: Penquin Books, 1974).

ABOUT DYING, Sarah B. Stein (New York: Walker and Company, 1974).

A DEATH IN THE SANCHEZ FAMILY, Oscar Lewis (New York: Random House, 1969).

SOCIOLOGY OF DEATH, Glenn M. Vernon (New York: The Ronald Press Company, 1970).

THE WHEEL OF DEATH: A COLLECTION OF WRITINGS FROM ZEN BUDDHIST AND OTHER SOURCES ON DYING-DEATH-REBIRTH, Philip Kapleau, ed. (New York: Harper & Row, 1971).

DEATH, GRIEF, AND MOURNING, Geoffrey Gorer (Garden City, New York: Doubleday, 1965).

DEATH AS A FACT OF LIFE, David Hendin. (New York: W. W. Norton and Company, 1973).

Journal of Clinical Child Psychology, III, No. 2, Summer 1974. (Entire issue on children and death)

ARTICLES

"Should the Study of Death be a Necessary Preparation for Living?", by David D. Staffard. Controversial Issues in the Social Studies: A Contemporary Perspective. In 45th Yearbook of the National Council for the Social Studies (1201 Sixteenth Street, N. W., Washington, D. C., 1975).

"Selected Films on Death and Dying", by Edward A. Mason, M.D. Lifelong Learning, Volume XLV, No. 19, September 8, 1975 (Berkeley).

"When Children Ask About Death", by Ruth Formanek. Elementary School Journal (November, 1974): 92-97.

"Development of an Investigatory Instrument to Measure Attitudes Towards Death", by Dale Hardt. Journal of School Health (February, 1975): 96-99.

"A Study of Death Through the Celebration of Life", by Sidney Simon and Joel Goodman. Learning, March, 1976, pp. 70-74.

"How America Lives With Death", by Kenneth Woodward. Newsweek, April 6, 1970, pp. 81-88.

ADDITIONAL RESOURCES

Equinox Institute
(Sandra Bertman)
260 Tremont Street
Boston, Massachusetts

National Funeral Directors Association
135 W. Wells Street
Milwaukee, Wisconsin 53202

Center for Death Education and Research
Robert Fulton, Director
University of Minnesota
Minneapolis, Minnesota 55455

Foundation of Thanatology
(Austin Kutscher)
630 West 168th Street
New York, New York 10038

American Association of Suicidology
Department of Health
2151 Berkeley Way
Berkeley, California 94704

Perspectives on Death. A Thematic Teaching Unit. Post Office Box 213, Dekalb, Illinois 60115. Unit contains Audio-Visual package with an excellent filmstrip on funeral customs around the world. There is also a student anthology which goes into depth on American customs and attitudes toward death. This would be an excellent teacher resource. Write to above address for more information.